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method of physiopsychical inference: knowing, from scientific experience, that certain bodily conditions often evoke determinate mental phenomena, we may derive or deduce these phenomena from the bodily conditions presented to us; the method is, however, to be applied with great caution. The method of simple self-observation is indispensable. The statistical method is trustworthy only where its results can be submitted to a psychological analysis. Experiments can be made, both on weather and on climate. The best type of weather-experiment consists in the artificial induction of elements of weather, and the noting of their effect upon psychical and psychophysical processes; a comparative method, that should wait upon the changes and chances of the weather, would be less reliable. Climatic experiments, on the other hand, are best made comparatively; tests may be applied in different localities (change of climate) or in the same locality at different times of the year (variation of climate); these procedures may then be supplemented by the artificial induction of climatic 'fragments' (overheating of a room for some hours; excessive humidity maintained for several days). The methods of social psychology are not, for the present at least, available.—

So the book ends. It is a pioneer work, the first attempt at a systematisation of geopsychological facts. Dr. Hellpach has brought together a vast body of scattered observations; he has not found everything, but he has found a great deal; and he has given us a frame into which other observations may be fitted. He writes in a clear and popular style, with well-balanced judgment. The least satisfactory part of his work is, perhaps, the chapter on the synthesis of landscape; he is here dealing with psychological problems of great complexity, and the eighteen pages allotted to the subject are too few. The publication of the second edition in two volumes would permit a more nearly adequate treatment.

Free Will and Human Responsibility. A Philosophical Argument.

By HERMAN HARRELL HORNE, PH. D. The Macmillan Company, 1912. XVI+197 p.

This work is eminently a study in Evolution, the development namely of man's subconscious self. What are we? Where are we? Whither are we bound? So many open questions and yet so much achieved truth. It is an interesting analytic because of its fairness and fullness. Seldom do we find a discussion of so great differences of opinion with so little austerity. Dr. Horne treats his antagonists with such marked courtesy we do not at once discover where the personal element comes in. Liberty men have fought for it in the objective world, "Shouting the battle cry of Freedom." Now comes the battle subjective. Do we verily possess what we have fought for? Is man probably the architect of his destiny?

Professor Horne gives us a series of discussions. He first shows that the same or at any rate analogous issues confront us in other fields. Man's knowledge is everywhere incomplete. In physics, biology, sociology, psychology, theology analogous antitheses appear. Then comes a history of man's achievement down through the ages, his gradual emancipation of himself as possessing freedom of choice, a virtual racial voyage of discovery. This is illustrated best in the religious world where the advancing ethics shows more and more man's consciousness of himself as responsible because originative, causal. Having reached the present problem the author takes up first the evidence that man is simply determined by heredity and environ-

ment. Answering the usual claims that man is absolutely the child of circumstance, he proceeds to give the grounds for recognizing man as possessor of genuine origination, quoting Kant and Fichte and others who have had a world wide influence, maintaining that man is indeed the architect of his destiny for all time.

The chief characteristic, not to say excellence of the work appears in its method. Professor Horne is an authority in pedagogy, and here he practices what he has preached. The *how* to think determines the *what* to think. We are reminded of the Platonic dialogue of which we have before us a modern development. Leaders in his classes were chosen who opened the way to a free battle between the opposing sides. After the class has in this way evoked the differences Dr. Horne gives the summing up, a virtual Hegelian synthesis, the union of opposites. The book is the result of his work in Dartmouth and dedicated to his former students for whom he shows a marked attachment. Freedom we are assured demands a free field, possesses an unlimited arena. As philosophical its discussion has to do with the results of science, and would properly follow Ethics, Psychology, Philosophy of Religion, or History of Philosophy. It is an elucidation rather than an exhaustion of facts. Some will wish that he had developed certain portions of the field more completely. But the outcome of his freedom has complete justification.

The synthesis of results seems to call for a more thorough going psychology of the Will, the bringing out of the relational development of voluntary and non-voluntary, the motive as an accepted preference (non-voluntary) freely allowed to rule over conduct, the purpose as a line of mechanical choices, yet dethronable at any point. Of course the Volition is not creation of energy, only self-direction of attention. Complete intellection would be required to balance complete freedom. But the work is not a Psychology. We take penalties for the race, penalties handed down from our ancestors. The relation of responsibility to knowledge and of penalty to responsibility are very carefully treated. To trace the development of humanity calls for a historical rather than a theoretical exposition. It is a pleasure to find so much facility where we have had so much dogmatism. Possibilities of free choosing involve unlimited variations of treatment. Some would emphasize Kant more. Still we have but to look critically and we encounter the influence of the critical philosophy. Perhaps we are able to peer into the writer's mental history, subconscious development. We certainly feel the import of the philosopher of Koenigsberg as we trace the author's psychical life. The limitations of science are recognized without mention of the critique of pure reason.

Science, history and immediate experience are the basal elements. While there is much that overpasses our comprehension there is a transcending pleasure in the vision of the universe so far as it is known and of man as the king of land and sea, man the veritable possessor of free will and responsibility. Yes, there is increasing pleasure in the conflict, the verification of the unsearchable, not to say divine capacity of the human unit. The open questions only add to the satisfactions of progress. Our Neo-Kantian professor, mindful of the limitations of the pure reason but as well of the postulates of the practical, bows his appreciation to the self-sufficient claims of the empirical pragmatists. Indeed we have in this volume clear verification of the power of our great thinkers upon the subconscious self of the writer. While there are unnumbered problems still to be solved the truths established give free lance to the attainable proofs that man

is verily the architect of his destiny. The thoughtful student will be likely to feel that the fundamental import of the book is virtually epistemology.

G. CAMPBELL.

Dartmouth College.

The Criminal and the Community. By DR. JAMES DEVON. Introduction by Prof. A. F. Murison. John Lane Co., 1912. xiii: 348 pp. \$1.75 net.

This study, while primarily of interest to sociologists, is a contribution in the field of social psychology. The author, Medical Official in Glasgow prisons, speaks with the authority of 16 years of contact with criminals of all classes. His knowledge of social conditions is equally immediate, seasoned by experience in the ranks of unskilled labour,—by having been in turn, apprentice, artisan, student, physician and man of science.

In treating the problem of the criminal, Dr. Devon applies the point of approach of modern psycho-pathology, that is, presentation of individual cases, extending over long periods. His method is environmental, in the large sense.

His problem is, in brief, first the nature of the criminal himself. The author dissents from Lombroso, finding no causal relation between physical characteristics and crime. Crime is an immediate social product, not an atavism. Here warning is sounded lest the student lose sight of the fact that in prison the individual is subjected to abnormal conditions. To make psychological generalizations is to confuse innate and acquired characters. The problem is individual.

Second, common factors in the causation of crime are taken up. Devon finds only a superficial relation between drink and crime. The great mass of the causal criminal curve falls in between the inequality of economic conditions and abnormal city crowding. Adolescence and crime are not causally related; the correlation appears because society leaves youth unprotected. Nor is crime an attribute of sex. Here the author follows the French, rather than the Italian school.

The third aspect of the problem is the treatment of the criminal, and here Devon makes his most brilliant contribution. He proves by commonplace cases, (1) that present methods have not prevented growth of crime, (2) that they have not been designed to reform, (3) that failure has resulted because treatment is not based on recognition of social conditions as they exist. Prison should be merely the link between detection of maladjustment in the individual to his environment, and application of scientific probation. There is only one principle in penology, that is to study and to treat the individual in relation to his environment (p. 339).

Dr. Devon's study is a departure from stereotyped schools. His successful application of the environmental method is a pioneer achievement in criminology.

MIRIAM VAN WATERS.

The Origin and Development of the Moral Ideas. By EDWARD WESTERMARCK. Vol. ii., 1908. New York, The Macmillan Co. pp. xv., 852. Price \$3.50 net.

The first volume of this important work, which appeared in 1906, was reviewed in the JOURNAL, vol. xxi., pp. 334 ff.; the theory of the moral consciousness which the author represents was there set forth, and the plan of the whole undertaking was indicated. That plan involved the detailed study of six typical modes of human conduct. The first mode "includes such acts, forbearances and omissions as directly